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Rashi on Malachi
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Rashi on Malachi

Chapter 1

Verse 1

Israel .The word of the Lord. The prophet Balaam, the word that was sent to my angels to carry it to my children by the hand of my angels. The son of the Lord is a scepter in his hand, for many days. From there his fathers preached in the wilderness, when all the prophets stood on Mount Sinai, and there the prophecies were given to them. And so (Isaiah 40:16) says: "From the beginning I was there, and now the Lord God has sent me."

Verse 2

of –And he loved Jacob. To him belongs the “land of delight, the armies of the nations” (Jeremiah 3:19). A land where all the armies the servants of the stars and the constellations of the constellations are gathered.

Verse 3

And he led them away, because he hated Esau, and to drive him into the land of Seir from before his brother Jacob. Two sons, the firstborn he chose, because he was fair.
Israel is a wilderness. There is none like unto the mountains. And they shall make his mountains like the mountains of a wilderness. A habitation of the mountains.

Verse 4

For Edom shall say, "We are his enemies." And though the destroyers of the sanctuary shall say, "From the beginning they were his enemies," yet now, thus saith the Lord GOD,–We took a tenth of the plunder from Jerusalem and rebuilt its ruins.

Verse 5

The Lord will be exalted above the border of Israel. He will show his greatness above the border of Israel, to know that I am his people. And Jonathan said to them, "Let him be called by the Lord, and let him also be called by the border of Israel."

Verse 6

Son. He will be a father to his son, and a servant to his master. And you are called sons and servants, and now they are fathers. I am yours as my glory. Says the
Lord of hosts. You are the priests who despise my name.
.And you said, "Why did you despise him?" As I said, "I knew that you would say to me, "Why did you despise him?" The sight of contempt

Verse 7

We have redeemed you – from the gatherers upon my altar and my body: and you have said. As it is said, and if you say: “With what have we redeemed you”? The bread of your sacrifice. I will repay you, for you have despised me by saying: “The Lord’s sacrifice has been despised.” It is a shame for a man to share with another man the offerings and the holy things, and it is said: Later, it is forbidden for him to share with another man the offering and the sacrifice, and it is a burden and a labor to share with each offering. At one time, it is like the offering of the one who comes to
each

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Verse 8

And because this is not a bad thing ?No problem.

Verse 9

And now they are sick before me. And now you priests who are afraid of this evil, who will come up in your heart to be. Who will send Israel to ask for mercy for them? Is this evil from your hand? Yes. Your face will hear your prayer, and forgive your sin.

Verse 10

I will also be among you and will shut up your gates. The Levite and a good man will arise among you who will shut up my gates from my sanctuary, because of this abomination victim .Bring them, and do not burn my sacrifices without cause. In the men who are not mine, I will run away, for I have no pleasure in you. –And many of them taught in the law of the priests: Again he said to his companion: “Give me this poor thing” – He did not demand a And you for it; "Light this lamp for me" - there is no reward for it. And you, who are you to me, that you have closed my doors for nothing? have not kindled my altar for nothing. It is easy and simple that you have not done for nothing the things that I have commanded you. I have no desire for you. .To do for hire.

Verse 11

Great is my name among the nations. Their leaders said: Call upon him, O God, my God. Even if I am a servant of the Lord, He knows (God knows) that He is above all. And in every place there are those who offer themselves to My name, even My servants are like stars and stars. And many of them will interpret: These are My wise disciples who are engaged in the path of service in every place. As a pure offering. Lord, And every time Israel prays in every me place, behold, the mountain will be destroyed, and my name will be sanctified by the even though it is a great sin against me. I accept your prayers, and why do you profane my name? The interpretation of the call is: Against you, from every place where you have come. They "They shall be burnt, and roasted, as the burnt offering of the first burnt offerings." And so bow down before me, and he is not great among the nations. And I am my beloved and my beloved. Even in exile, incense and offerings are offered to my name. And a pure offering. It is mine, because in your hand my name is profane among the nations, and ye profane me and my name.

Verse 12

–And the word of the LORD is a reproach to you. The word of the LORD is a reproach to you, which is: "You have made a reproach to you, and you have made a reproach to me." This is the word, and this is the word you have strengthened for my altar. .You say about him. As if to say, you have gone out to him. Eat him. Eat him

Verse 13

And And you said, "Behold, it is full. A beast is like a scythe, and we are poor and cannot obtain for ourselves rare things." so Jonathan translates: "Has our knowledge been fulfilled?" –And you opened it. This is one of the eighty-ten weeks of the Sheel of Tikvah, according to the scribes. “You opened it” to the tongue “from” – “I” is written, but the letter is written “it”. “And you opened it” and you breathed. (Job 11:20)

.My name. And my messengers.

Verse 14

.Whoever deceives me with deceit, with lying words to my face, saying, "There is nothing better for me than this." .And he took a male in his flock. A ram without blemish for a burnt offering, and he offered a burnt offering. A burnt offering. A blemish, as it is (Leviticus 22:25) "a burnt offering in their midst."

Chapter 2

Verse 1

.To you. The priests, I command this commandment, that you shall not offer these upon my altar.

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Verse 2

Inherit, and declare whatyou need for your blessing: the fish, and the my blessings And your blessings And indeed there is no point in hanging the matter on my vine that I planted with "if he will not listen", because I know that you will not listen to him. According to you, I am her blessings.

Verse 3

For if you are a shepherd, and I have sown a horse. The prey of your beasts shall be upon your faces. As it is said, you shall not receive wages from me. You shall not be clothed, and I will rebuke you for the seed of the field.
And he will carry you to himself. Riding on the dead animals of your sacrifices, he will carry you to himself, to be devoured and despised, like him.

Verse 4

.To be my covenant with Levi. I desire that they should keep (with me) the covenant that I have made with the tribe of Levi.

Verse 5

Life and peace. When we said to Phinehas, "My covenant of peace" (Numbers 25:12), and he was confident, and his seed after him. Behold, he sowed his seed in life, and did so, and feared Me.
.And they will come to him. He will receive them in the temple,
and so we will be afraid – to fall. To the tongue 'under'

Verse 6

In peace and in righteousness you have walked with me. Aaron and Eleazar and Phinehas. And so in the matter of the calf, all the sons of Levi returned to me" (Exodus 33:22). They turned them away from sin, as it is said: "And they gathered themselves together unto him"

Verse 7

The judgments of a priest. They are charged with preserving knowledge. Why? The Torah scholars will ask from his mouth, that this matter be buried. that It is commanded to them: "They shall teach your judgments to Jacob" (Deuteronomy 33:10)
And to sit before him. For he is an angel. The Holy One, blessed be He, sends him as the ministering angels, to minister before Him. In his midst

Verse 8

Verse 9

Verse 10

.To renew the covenant of our fathers. The covenant of the Holy One, blessed be He, was with our fathers at Sinai.

Verse 11

.For Judah has defiled itself, which is holy to the Lord, "the beginning of its captivity" (Jeremiah 2:3). There are many who are exiled to Babylon, and even the priests, as is explained in the book of the Deuteronomy and Baal the daughter of El (Ezra 9). And many of them said: My angel, this is Ezra.

Verse 12

The tongue is 'still sharp'. - A city and a plague. A city among the disciples, and a plague among the wise. "A city" and if he is a priest, he will not be the son of a priest who gathers a sacrifice And he gathers a gift.

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Verse 13

He who bears strange things, even if he is a stranger, will be turned away. – Do it twice. The first thing that I have to endure is that the Israelites will bear the burdens of the nations against them, because they will be burned alive, and this burden, even heavier than mine, will be the Israelites who will suffer in famine and exile, and we will be condemned for it. And Moses dwelt in his house, desolate as a widow. And the stranger was a woman.

Tears cover the altar. Those who stand before the altar of the Lord and are ashamed before it, saying: "What is his sin? And what is his iniquity? We are before the altar to examine the transgressions."

.From the face and body. Until you are like a hand that aspires to your offering and takes what is desired from your hand and drinks it. To the tongue 'I will', which is already in its heart. Demonic Blaze. And he said to them: "There is blood" (Ezekiel 24:17). And if "I will drink" means "drink", where is the blood? And you translate it: "they will be slain". "And they will be slain". To the tongue of Adam, who groans and laments - and so you will slay them (ibid. 24) "and you will be slain before your eyes". In itself

Verse 14

Verse 15

And Eve began .And no one has done it. The Holy One, blessed be He, is for Adam.

.And the rest. Spirits and breaths are mine. From the first man shall all go forth. A man who is married seeks to find a wife for his wife, who is the daughter of his wife, who is his seed and who is God. What is this abomination that he despises? And this is the same as the tongue of Jonathan, but Zionathan is the same: "And what does one ask for, because he is the seed of God?" And the Pharisee is not known, if not that "one" is pointed and his height is a shadow in a proud taste. The proud man removes the "asking" box from the "one who is one", and joins the "seed of God". And there is a solution through the assembly, that the bearers of the Kochbi workers will gather

"And the spirit of the prophet came upon him, and he said, "And Abraham did not do so, for he looked at her with his eyes, knowing that she was his." And he said, "And what is his?" You did not know him as you know him, you did not give him

Did you know? I told them: "He is the seed of God." And the interpretation of the proverb of Jonathan – "One who asks" is a device in my eyes, which is not from him, not in the reading or in the mission, "remains" is used to mean "another", but in a place where before he is able to interpret it in the language of songs, as it is (Daniel 7:7) "He eats and drinks, and sees In the foot, outside the mouth, there is a sign. But to the tongue, 'after'. –Raphsa", and in the Mishnah language: "And the living remains of the dead" Meshams, there is no 'remaining' Meshams

.And you shall be kept in your spirit. And let not your spirit betray the shame of your youth.

Verse 16

He hated it. And his multitude divided it into the tent of Geth. Six of them said: If you hate it, send it. Then you will go to Geth and carry that your cloak behind you to strengthen it,

as if you were ready to do something, which you will spread out on it. –And a burden is upon his shame. But this is to you as your wife, and a burden is upon that tallit, whom your heart hates, and you envy and detest her? Will you do it?

Verse 17

In your days, every evildoer and every wicked person will say: "Oh, my God, the God of judgment." Because you see the way of the wicked prospering, and the righteous suffering and failing, you say in your hearts one of these two ways: "Everyone who does evil is evil." And so the answer to the question is: "Everyone who does evil is evil." "Good in His sight," oh, there is no justice and no judgment if there is no such thing, "Oh, God of judgment," who is so good that He saves them. "Oh" "-Good in His sight." He was delivered from them.

Chapter 3

Verse 1

Behold, I send my angel. To destroy the wicked. And the angel

of the covenant. Avenger Avenger Covenant

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.And make a way. From the
wicked. The Lord is the one you seek. The God of judgment

Verse 2

And from me he who destroys. And from me he who is

able. And from me he who stands. That he may be able to stand.

And the grave of the launderers. The grave of the launderers, which passes all their stain, so that all the wickedness will
the tongue of the grave will speak the grass of Balaam, the son of Nebuchadnezzar. And -lye
He who refines and purifies, as He is (Psalm 37:1) "for the pure in heart"

Verse 3

He will turn from all his business to be like a goldsmith who refines and purifies silver. .And he sat down to join.

Verse 4

Verse 5

Verse 6

For I am the Lord, I change not. Even though I have been with you since day one, I have not changed my mind from my beginning, to love evil and hate good.

.And you, sons of Jacob, though I have called you by your wickedness, and have not taken away the wicked from your life, you have not consumed them. You are not a weapon before me, and I have given them to me to take away their souls from them, and I have given them their judgments in hell. And so Jonathan said: "And I will give you a sign from Jacob, as if you were a prophet in the land of Elam, that the law of his laws is void." As he said, you yourselves believe that he said: My law is void, that there is no longer any way for Pharaoh to break it. And many of them interpreted it: "I did not change it," and I did change it. But with you, I stood after the repayment of much, and I didn't hit anyone.
half a vessel, and you are not a vessel.

Verse 7

Verse 8

.He determined. Their multitudes preached in the language of 'robbery', and in the language of
Aramaic it is .the tithe and the offering. You who take the spoils of the priests and of the Levites, it is my plunder

Verse 9

Therefore I will show you in my judgment that you are a fire. For this sin, that I will send a curse upon the work of your hands, and even upon my mouth. You are determined.

Verse 10

.And he shall be a prey. He shall be food for my commandments to my sun.

Verse 11

.And I will punish you with a plague. In harvest and pruning, I will eat up for you the produce of the field and the vine.

Verse 12

.Land of desire. Land of desire.

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Verse 13

Verse 14

.God's work is worth it. We serve him freely, for we receive no reward.
.Kedranit. In a low spirit

Verse 15

And now we will be his servants and his servants. We will be his servants and his servants, and now we will see him. The wicked will prosper, until we will be their witnesses for their wicked deeds.
From evil, and they did not stumble. God also tested him. He said, "We will see what he can do for us." And he said,

Verse 16

Then we will speak and go. I will answer your words: Then, in the deeds of the wicked they will be wicked, and the good will go away. They will not fear. And those who have heard from my face, that they should speak and I have heard, your them a words from my face, and even by my lips I hasten to answer, for I have turned and commanded to write for book of remembrance, and their words shall be fulfilled for me.

Verse 17

And I will give you peace in my house, that I may show you For today I am making a habit. For I have gathered what is between a
righteous man and a wicked man. Treasure, O Balaam.

Verse 18

Verse 19

Behold, the day has come. This day is a day of mourning, which the wise say: There is no hell for the wicked to enter, and the wicked that are judged therein, and the righteous are healed, but the Holy One, blessed be He, brings forth heat from the cistern, and this is what we say: "And it shall shine upon you, both body and soul."
.Come. .Root and branch. "Creation and creation."

Verse 20

ÿ.And you shall fatten. To the tongue of 'fat', as it is (Jeremiah 51:11) "For you shall fatten like a fattened calf." .Marbek. The assembly gathered for Rebekah to wean them, not for Balaam.

Verse 21

.And they oppressed them. And they oppressed them. To the tongue of the wicked, and it is like this: "And they called his name, My fathers, in their foreskins" (Ezekiel 23:3)

Verse 22

Verse 23

Verse 24

.And he turned the hearts of the fathers. Blessed be the Holy One.

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On the children. On the hands of the children. He will say to the children in the way of love and desire: "Go and speak to your fathers to hold on to the ways of the place." And so "and the hearts of the children to their fathers." Thus I heard from his name the words of my rabbi, comforting. .And his disciples preached in the tabernacle of witnesses: For the sake of peace in the world